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represent the version of the play that was on the stage at the time that the manuscript was acquired by the publishers, but even if this were true, it would not follow that it represents a version that was never performed. About a year after the publication of  $Q_1$  Ling brought out, in  $Q_2$ , another version of the play, which he apparently obtained in a regular way by purchase from the King's men. If he dealt honestly with the players in this case, it is a fair presumption that he did so when he acquired the text of  $Q_1$ ; that he was not then a dishonest pirate; that the text of  $Q_1$  came to him directly from the actors' company that owned the play; that it is not a piracy." (pp. 35-36).

The text of  $Q_1$ , as edited by Dr. Hubbard, has been altered in punctuation and spelling, and there are other slighter modernizations. The line-division has been changed wherever apparently necessary to restore the original metre. These line-variations are, however, indicated in the footnotes. The reader may now receive, accordingly, a direct impression of the value of the First Quarto in point of coherence and dramatic power. G. H. C.

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SPENSER'S DEFENSE OF LORD GREY. By H. S. V. Jones. Urbana: University of Illinois Studies in Language and Literature. Vol. V, No. 3. 1919. Pp. 75.

The style of this monograph is heavy, the development of the argument is slow, and the thought at times is labyrinthine. It has the ear-marks of many of our otherwise excellent graduate research papers. So ponderous is it that one regrets that there is no master mind to present more clearly this essay with its excellent theory and scholarly approach.

The content is really excellent. Dr. Jones's theory is that Spenser belonged to a cult of nationalism and tolerance existing at that time not only in England but also in France, a fellowship of minds that believed somewhat alike regarding religious tolerance, such minds as those of Hooker, Jewel, Gabriel Harvey, Michel de l'Hôpital, François de la Noue, and Jean Bodin, all of whom, in the author's theory, influenced Spenser. Perhaps this step in the argument is weak. Regarding the French writers he asks:—

"May we not safely conclude that Spenser was well acquainted with the most distinguished political treatise of his time [Bodin's *Republic*], seeing that it was in vogue among his fellow-collegians and the work of an author particularly affected by his friend Harvey? Nor is it unlikely that he was acquainted with the works of de l'Hôpital and de la Noue. It is not necessary for me to prove such knowledge, since my study (at least as far as these writers are concerned) is one in literary environment rather than in immediate literary sources."

In asserting that Spenser was no lover of Machiavelli, Dr. Jones supplies us with more conclusive proof. Another asset of the study is his admirable tact in treating the fury of Roman Catholic and Protestant elements in the "Wild Irish" problem of Queen Elizabeth's day. At the end, one has the impression that he has handled his subject with a scholar's open mind. Hence his conclusion carries weight: the conviction that the Spenser who wrote the *Faerie Queene* was not a changed man when he wrote his *Veue of the Present State of Ireland*; that this Spenser was neither a lover of Machiavelli nor a bigoted Protestant, but that he was a broad-minded, tolerant nationalist, like many of the Elizabethans, and a practical idealist.

L. W. F.

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SPAIN'S DECLINING POWER IN SOUTH AMERICA, 1730-1806. By Bernard Moses. Berkeley: University of California Press. 1919. Pp. xx, 440. with index.

Professor Moses has succeeded in producing an able and interesting review of the social and political history of South America during a formative period. Although necessarily somewhat impressionistic in treatment, it shows with sufficient clearness and conclusiveness the evil consequences of centuries of Spanish misrule, a failure in colonial administration due partly to the remoteness of the home government, partly to the priority of Spain in colonial expansion—other nations have profited by her mistakes—and the inability of so many of the Spanish viceroyes to learn anything from their own experience under conditions so different from what they wished or would have enjoyed at home. Unfortunate, too, was the alienation of the native-born by the assumption of superiority on the part of the Span-